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Some more *SATINGS* of *Richard Stafford*, a Priſoner in *Bethlehem* Hoſpital in *Moor-fields*.

Part II.

THe laſt Paper was diſpatched in Haſte *(which muſt be my conſtant Excuſe for all my leſſer Neglects or Faults in thoſe my Words which ſhall come forth out of this* Houſe of Bondage *and Oppreſſion, by reaſon whereof this immediately following was omitted; which is now publiſhed with more* Sayings *to be annexed thereunto.*

11 IN Page 2. Number 4. Where it is ſaid, *They muſt do ſo for the Neceſſity of Government*: Read farther, as their own Phraſe is, but in greater Propriety of Speech, They muſt do ſo (and much ado they have to uphold a *Wrong Uſurpation*) for that is always, yea and infinitely more Cruel and Oppreſſive than a Rightful Government. This laſt doth not ſtand in need of Evil Means to Support it; but however, in no caſe is there a *Neceſſity to Sin.*

Ibidem, Where it is ſaid, *They will not comply with him in any Sin or Error.* Read farther, *Though they would perform and yield unto him the utmoſt Faithfulneſs and Subjection in all Lawful and Honeſt Things.*

In Page 3. Number 7. Becauſe I have not ſufficiently explained my ſelf what I mean when I ſay, *According as I have gathered from the thirty ſeventh and fifty ſecond Chapters of Jeremiah*, therefore theſe following Words are to be there underſtood and annexed, *viz.* There is a real Danger that the *French* and *Iriſh* (now with them) will yet Invade and make a Conqueſt over this Nation; *for though ye had Smitten the whole Army of Chaldeans which fought againſt you, and there remained but Wounded Men among them, yet ſhould they riſe up every Man in his Tent and burn this City with Fire*, Jer. 37. 10. And ſo may they here ſpoken of, lay this Country Deſolate; for the Judgments of God are alike againſt all Perſons, Times and Places, which commit the like Offence. Now the Sin which brought this upon *Judea*, was *Deſpiſing and Falſification of the Oath of God*; the ſame hath *England* been guilty of at this day: So that the ſame or like Conſequent is to be feared. And though *four hundred times an hundred* of the Biſhops and Clergy, with the Men-pleaſing Paſtors and Teachers (who *partake* or *conſent with the Deed of them*) do Propheſie contrary or otherwiſe with one conſent. They ſay *Peace and Safety*; they preach up *Deliverance*, and as if all the Danger was over; yet more is to be underſtood from that and from the following *Scriptures of Truth*, there recited at length, than from the Conjecture or Obſervation of all Men living, if they were never ſo Holy or Knowing; and yet much leſs is to be allowed to the Blind Conceits and Dark Imaginations of *Sinners* and *Tranſgreſſors* of other *corrupt* Men.

12. It may be obſerved, that our preſent Rulers and Politicians, Magiſtrates and Officers, do very carefully and cautiouſly avoid to mention the Name of *King James*, either in their Publick Conſultations and Conſtitutions, Palaces, Courts of Judicatory, the *Gazette publiſhed by Authority*, and ſuch like, where we might expect to hear ſomewhat of him. But he is almoſt *forgotten, as a dead Man out of mind, and he is like a broken Veſſel.* The reaſon hereof I conceive to be, leaſt it ſhould *bring their Sin to remembrance*, which would be troubleſome and diſquieting; and alſo leaſt they ſhould put the People in mind (by naming of him too much) to return to their due Allegiance; for then peradventure they might ſay, *We will go and return to our firſt King and Husband, for then was it better with us than now*, Hoſ. 2-7. *Leaſt* (which they moſt of all fear) *his Lords and Counſellors ſhould ſeek unto him that he may be again eſtabliſhed in his Kingdom.*

In ſome of our Law Books the King is called Sponſus Populi.

13. It is neceſſary for them who would make a *Righteous Accommodation*, or an *Honorable Peace*, to keep the Sword ſtill in their Hand, and to make Preparations for War, even whilſt Overtures and Treaties of Peace may be propoſed and agreed unto. Which is the beſt Reaſon for *Raiſing ſuch Taxes* (ſee *Dan.* 11. 20.) and giving ſuch large Supplies at this

all which are for an uninterrupted Hereditary and Lineal Succession

time, for the Wisdom of an English Parliament doth not amount much higher than a matter of Money, and some general confused Notions of the State of the Nation is the utmost which they are employed in; some have either a Place, or a Dependence, or Expectation from the Court; and so they can bestow more Liberally for themselves and others, in that they have more coming in than they give out of their own Bags and Treasures, these are byass'd, and there be who have a Command and Influence over particular Men, so that few are wholly unconcerned, But the Generality do now think it necessary to give yearly *a third, fourth, fifth* or *sixth part* of their Income to preserve the whole Estate and Inheritance to them and their Posterity for evermore: And with this specious Reason they do content the Minds of the Multitude. But what if this should prove False, and it should so come to pass, that they who used evil and wrong Means to *save their Lives* and Estates, should at length *lose both their Lives* and Estates; by first of all provoking, and by now drawing in upon them a Forreign and Powerful Enemy. *The first Occasion and Original Cause should be looked and searched into*; and if they are of this Mind (which indeed is not to be blamed) for every one to endeavor to preserve his own, then they should have throughly considered (what perhaps they did not so much as slightly think of) *How in the late Revolution, about three Years ago, they did at once strike at all the Statute and Common Laws of this Kingdom, which are said to be vested in Scinio Regis.* And farther, *They did unhinge those very Laws which do give and adjust to themselves their own respective Honors and Estates, and establish Property.* And therefore *Better late than never*, they would do well even yet to *lift the right Door again upon the Hinges*. But if ye are resolved still to stand by the King whom ye have chosen and set over your selves, ye may find it written, *And the Bramble said unto the Trees, If in truth ye make me King over you, then come and put your trust in my shadow*, Judges 9. 15. Now what kind of Trust is to be had to the *Shadow of a Bramble*? For besides, That it pricks and fetches off the Wool, yea and it will tear the Flesh if it comes so far: It gives no continued diffused spreading Shadow, but only scattered here and there; notwithstanding which the scorching Heat of the Sun will pierce through and Melt or Burn. Nay, consider it in its other Particulars and Circumstances, and the Protection of this new Constituted Governor and Government (notwithstanding he obtained the Kingdom with this kind of Flattery, and now Boasts and Ingratiates with this Word) is as much inferior to the real assured Protection under a Rightful Governor and Government, as every Bramble comes short of, and is less than the tall *Cedars of Lebanon*, or the best Oaks of *England*.

See Dan. 11. 21.

In Truth I do not give much Heed to the uncertain Guesses of Men or Women, as to future things; and whither the *Spirit of the Lord is now straitned*, or was only *limited* to such a Time, Place or Generation, I shall not now deliver my Faith and Knowledge herein. There are some now adays, who handle the Law and know not God, *Jer.* 2. 8. and these do call it *Enthusiastick* to speak of those things *which God hath revealed unto us by his Spirit*; *for the Spirit searcheth all things, yea the deep things of God*, 1 Cor. 2. 10. and though only their Sin and Ignorance, and want of the Ho'y Spirit, which makes them *Reproach* after this manner: I have heard of a kind of Prophesie, that about this latter Time, the Parliament-men should be so earnestly and deeply involved in War, that they should Fight till their *Bowels gushed out* (which is recorded of *Judas* upon another occasion) and yet they should be still so desperate and resolved, that they will yet hold their Bowels in one Hand and a Weapon in the other, to fight it out even to the very last Breath and utmost Power of Action. But here if we do give heed to what may be gathered from the sure Word of Prophesie, as from *Jer.* 37. & 52. aforecited, & *Ezek.* And if we do narrowly observe the Result and Tendency of things, it may be so: But then it will be surmised and said, No matter if it should be so; for hereby will be seen the Braveness of the English Magnanimity and Courage, and they will Perish Honorably. Whereas they are all along engaged in a Wrong and Unrighteous Cause, which is Rebellion against God; and then it is to *dye in their Sins*, the consequent whereof is to be *Miserable for all Eternity*. And

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though the worſt Temporal Evil or Pain can be borne or endured, becauſe it will have an End: *Yea can thine hands be ſtrong in the day that I ſhall deal with thee, I the Lord have ſpoken it,* I will *do it*, Ezek. 22. 14. And this comes upon them becauſe of their *diſhoneſt Gain* (which at this day is called *their Intereſt*) and *the Blood which hath been in the midſt of them*, verſ. 13. which is now blaſphemouſly called God's Giving them Victory over their Enemies, for they *ſpeak evil of God*, and *think him to be altogether ſuch as themſelves* when they imputed that to him, which his Spirit doth here ſay expreſly, that he *ſmites his Hands*, (a Token of Diſpleaſure at it: And though as yet they have the Love and Multitude of the People) on their ſide (whoſe Blood and Money they ſhed and give away) yet at the End of Time theſe very People will hate and loath them for giving that to a vain account and ſinful Purpoſe of *deſtroying Mens Lives* and Hazarding their Eſtates; in which there will be certain Loſs, but no Benefit. Whereas the ſame might have been *given to the Poor*, or laid out in the Publiſhing of God's Eternal Truth, (which would have ſaved their Bodies and Souls) and then they might have had a *Treaſure and Recompenze in the Heavens*.

14. As on the one hand it is a ſign of a weak and tottering Government, in that ſo many Lords, Biſhops, Judges, and *Five hundred* of the chief Men of this Nation, withal their *Strength, Wiſdom and Riches*, are not able to defend it againſt a ſingle Creature who is Poor, Weak and Decrepit, and who hath rather the outward Characters (then he is inwardly and really thought) of a *Fool* or *Madman*: So it is hereby evident that *God is on his Side*, and that he comes with *the Word of his Truth*. Which if it is not always *back*, and ſtill Perſecuted, but if it may once have *entrance into their Minds it is ſtrong* and will prevail, for the *Weakneſs of* God *is ſtronger than Men, and the Fooliſhneſs of God is Wiſer than Men*. And truly themſelves are ſenſible of as much, in that my Body is impriſoned by the *deceitful* and *unjuſt Man*; and the *Ungodly Nation*, Pſalm 43. 1. doth ſo very cautiouſly and carefully avoid my *Pleading my Cauſe before them*; or to ſuffer me to Read my Books and Papers in their Aſſembly. *As the Thief is aſhamed when he is found, ſo is the Houſe of* England *aſhamed*: *They, their Kings, their Princes, their Prieſts, and their People are aſhamed to have their Sin and Tranſgreſſion* (of Unrighteouſneſs and Perjury) *reproved and ſet in Order before them in the very ſame Place where it was committed.*

15. And though the *Proud Men*, who *are riſen againſt Me, and the Aſſemblies of violent Men have ſought after my Soul*; and yet they do ſpeciouſly give it out, that I was ſent here, and am yet detained contrary to all Law and common Right. And therefore the Makers of the Laws, and the Aſſerters of the Rights and Liberties of the Nation ſhould relieve me herein; But they do Judge that I am not worthy to partake of any Favour or Benefit of their Government in that (according to their Phraſe) I do ſo very much Oppoſe it. Whereas my Petition and Appeal is according to the ancient Laws of this Kingdom, and I have done nothing againſt or contrary to them. But they now ſuffer Me to be kept here in Oppreſſion, and in a Place as it were of perpetual Impriſonment (which the Law doth not adjudge unto before Inquiry, Tryal and Conviction) to preſerve my Life as they ſay; Yet in all this they *have not ſet God before them*, Pſalm 86. 11. nor yet do they conſider of the Superiority of his Law over their own mere Will and Conſtitutions, for I having written the *Great things of his Law, and the Words of his Righteouſneſs* only, and which I do Confront to their Conſultations and Doings, if it may be truly pronounced, *Id quiſque Poteſt quod de jure Poteſt*; then I do boldly ſay, that they cannot take away my Life. And yet here it may be obſerved how their *Tongue doth mutter Perverſneſs*, and their *Lips doth ſpeak forth Rebellion*; for they are not only reſolved to *contemn God's Word and Commandment*, and to go on to do otherwiſe than that requires: But they *conceive Miſchief, and would bring forth Iniquity*. They would fain Act in that utmoſt Oppoſition and Perſecution thereof: *For their Hearts are defiled with Blood*, yea they would *make haſte to ſhed the innocent Blood of him*, who doth only Publiſh and ſet God's Word and Commandment before them. But, I hope, my *God doth Rebuke them* with a Glimpſe and Opening, and ſome Knowledge of that *Endleſs Life* we are all juſt entring into. And throughout

this *God will come with Vengeance, even God with Recompence, and he will come and save Me.* And if they ſhould preſume to take away my Life here for a Moment, He will for their thus doing, and for this Cauſe He will lay them in ſuch a Condition for evermore, that *they ſhall ſeek for Death, and Death ſhall flee from them.* Herein alſo their *Lips may ſpeak Lies*; for there may be devices to take me off privily, as by *adminiſtring ſome deadly Thing*, or by the Methods of cloſe Impriſonment. But whatever they may do to excuſe themſelves before Men, yet as to God againſt whom all Sin is, and who will bring every ſecret Thing into Judgment) *There is no Darkneſs nor ſhadow of Death, where the workers of Iniquity may hide themſelves.* And if they are indeed reſtrained from putting Me to Death by the Sinfulneſs and Odiouſneſs of downright Murther, and alſo by ſome ſence of the Approaching Eternity. They would do well as to let this laſt Thought have its perfect Work; as for themſelves to be hereby perſwaded and actually prevailed upon to be uncorrupt and to keep themſelves from their own Iniquity. If ye would indeed look unto and ſecure your ſelves in the Future Endleſs Life, *Wherefore the rather Brethren* give all *Diligence to make your Calling and Election ſure*, which cannot be done otherwiſe than by ceaſing utterly from that Sin and Tranſgreſſion, which ye have been ſo long concerned and employed in.

16. Upon the Reading of the Lord *Preſton's* Tryal, amongſt the Memorandums there is one ſhort Abrupt Sentence --- *Proteſting Lords againſt the Uſurper.* At firſt ſight hereof this following Word ſprong up, or it was rather renewed in my Heart, (for ſomewhat thought thereof before) *viz.* As it is written after *Ammon* had forced his Siſter *Thamar, then* Ammon *hated her exceedingly, ſo that the Hatred wherewith he hated her was greater than the Love wherewith he had loved her*, 2 Sam. 13. 15. *And the Ten Horns which thou ſaweſt upon the Beaſt they ſhall hate the Whore*, Rev. 17. 16. So in the latter Days and end of Time, it ſhall be exactly thus between the *Uſurper* and the *Complying Lords and Council*, or of whatever Friends he accounts them now, they ſhall reciprocally *hate one another*; and that for the very like Reaſon, which the Spirit of God gives us to underſtand when he records it after this manner. Becauſe they have been occaſional and inſtrumental to one another of committing ſo much Sin, which contracts a proportionable Guilt, and then it is to be rendred unto them in a ſuitable Puniſhment and Miſery. And ſo again, whatever he thinks of them now, it will be otherwiſe between the Proteſting Lords and Uſurper, and ſo as to the hundred and fifty one Members of the Lower Houſe, He will have the beſt Opinion and Love of them: And even himſelf will then deſire exceedingly that it had been ſo as they would have hindred it, for then all this Sin and Evil had not been.

The *Word of Inſtruction*, which doth ariſe hence is this, even ſo to do in the midſt of Health, Life and Vigour, as ye will [illegible] that ye had done when ye come to Die, and [illegible] let into Eternity. And this is to *Repent* and undo, and unravel the whole Myſtery of Iniquity. *Hear the Word of the Lord ye Rulers of* Sodom, *give ear to the Law of your God ye People of* Gomorrah, which afterwards ſpeaks on this wiſe, *Ceaſe to do Evil, learn to do well, ſeek Judgment, Relieve* (that is Righten) *the Oppreſſed*, Iſa. 1. 16. 11. but if ye *Refuſe* and *Rebel*, this ſhall come upon ye, O ye Inhabitants of *England*, ye may as yet know in this your [illegible] *the things that belong unto your Peace*; which includes both Temporal and Eternal Safety and Salvation; but at length they will *be hid from your Eyes*.

Written *December* 30. 1691.

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